TRISTIAN INTELLIGENCE AND EASTERN CHRONICLE.

"Were once these maxims fix'd,—that God's our friend, Virtue our good, and happiness our end, How soon must reason o'er the world prevail, And error, fraud and superstition fail."

Vol. XIII.

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GARDINER, MAINE, FRIDAY, NOVEMBER 22, 1833.

New Series, Vol. VII .- No. 47.

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WILLIAM A. DREW, Editor. TERMS.—Two dollars per annum, if paid in six noths or two dollars and fifty cents if payment be devel until after six months, and after the expiration of ver, interest will be charged.

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AN APPEAL TO THE PUBLIC.

For I beheld and there was no man; even among en, and there was no counsellor: that when I ask of em could answer a word. Behold they are all vanitheir works are nothing.—Isa xli. 28, 29.

their works are nothing.—Isa xli. 28, 29.

However painful the task may be, to exact the duplicity, craft, and anti-christian added of men reputed for piety—and however heartily we may deplore the necessity such exposure,—still, a sense of duty to syelf, to the denomination of which I am another, to the Master of assembling and member, to the Master of assemblies, and the community at large, imperiously re-pires, that a faithful statement of the con-let of the Editors of the N. Y. Christian ligencer should be laid before the pub-

religencer should be had before the pubin thoose to perform my duty in this
atter in the form of an Appeal.
Irecently wrote and published a pampht of 12 pages, containing, and entitled,
13 Questions without answers." It apars that a copy thereof was inclosed in a tter, addressed to the Editors above mend, accompanied by a respectful request onet, accompanded at the Questions might receive suitable re-ies. The following editorial article ap-aced in the "Intelligencer" of August 3d:— To Correspondents. The letter of 'l' has en received, with the pamphlet enclosed— din reply, we hereby offer '1.' to write 213 swers to A. C. T.'s 213 questions, if he aswers to the printing of them; and we so assure him that they shall be short,

thy, and scriptural." Being in New-York the following week. being shown the above paragraph, I led at the Intelligencer office-made myf known as the author of the pamphletred to publish the 213 answers in the umns of the Christian Messenger-and ned the fulfillment of their pledge. I stold, in reply, that my proposal would made known to the writer of the pledge.

s name was asked for and refused, concted with the information, that the paper
d fifteen or twenty editors. I offered to a fair consideration for the insertion of 213 Questions in the columns of the Ingencer. The offer was instantly rejectthey would not publish the Questions any terms. This was on Friday, Aug. 9. Da Saturday afternoon, I called again, acling to promise; but the writer of the

dge had not vet been seen. On Monday afternoon, called again, and sinformed that the 213 answers would be nished only in a pamphlet form. I pledgmyself to have 1000 copies printed and culated immediately on reception of the wers in MS-desiring at the same time, t the answers should be the strongest that ald be given-that I wished the editors to ite in framing them—and that I should sider them as coming out under the sancn of the Editors of the Christian Intelli-

Having to leave New York on Tuesday, was agreed that P. Price, publisher of the nger, (who was then present) should on Tuesday afternoon, to ascertain the answers would be furnished. rea the answers would be turnished.—
reeably to this arrangement, Br. Price,
companied by Br. Boyden, called at the
elligencer office; and was informed, that
writer of the editorial pledge, & deled giving the answers, in toto. On deng the reason, it was replied, "The wriagus on silling down to a receramination. says, on sitting down to a re-examination Questions, he finds some of them will uire a column, or nearly so, to answer m, and he cannot attend to them; and for reason he declines." To this Br. Price rved, "This decision then settles the The answer was given, less wholly." es, he declines having any thing further to

Get I beheld, and there was no man; even among in, and there was no counsellor, that when I asked being the property of the prop

nces with a few remarks, was published the Christian Messenger of Aug. 17. there, excepting perhaps an additional rd of comment, we should have allowed matter to rest, had the Editors of the istian Intelligencer evinced a becoming it on the occasion. We have for a long strongly suspected that they felt their dity successfully to oppose the doctrine Universalism. Their refusal to fulfil Universalism. Their refusal to running public pledge, has produced a settled But that ction that this is the fact. But that would resort to defamation of characand to the use of the most opprobrious nets in the vocabulary of vulgarism, in et to lower an opponent in public opin-is something that we could not believe, we saw the following article in the edial columns of the Intelligencer of Au-

"THE 213 QUESTIONS."

We cannot inflict upon the christian ears our readers, the 213 questions of the Unian Universalists. There is no difficulty in rering every one of them. They are the luction of a weak mind, but of a heart ntic in wickedness! He who could pen e questions has no faith in divine reveno accurate conceptions of the Alty; no regard whatever to his holy and venerable attributes; no just nor accu-dea of the nature of sin; no veneration the Gospel plan of redemption: he mocks holy Redeemer: and spurns, with conpt, the belief of his vicarious atonement. he writer of them demonstrates himself a cold blooded infidel; exceeding in ribaldry and contempt of Christianity, the disciples of the Paine school. He a match for his blasphemy, and hatred God's holy word, only in the person of man (we will not pollute our pages with

revolting blasphemy simply for the purpose of exhibiting the gospel antidote! We cannot put in our columns, the essence of silliness and wickedness merely for the purpose of playing off the edge of the "Jerusalem blade" of the Holy Word! We said silliness—for one of the questions is actually this—"If there be a personal devil, who made him?" The author of this foolish question has not the wit, nor even the com-mon sense to distinguish between the essence and faculties of a person, whom God made; and the wicked actings of that person, which it puts forth in voluntary wickedness. With such silliness who can consent to enter the arena in conflict? Again, his 57th question ridicules the idea of sin being infinite. Now did he possess any accurate views of philosophy and futh he might know that sin is did he possess any accurate views of phi-losophy and truth, he might know that sin is called infinite in the Bible, (see Job xxii, 5,) because it is an evil in the human soul, that has a self-perpetuating power. The sinner dying impenitent, goes on to sin, and sin for ever and ever; hating God, and for ever hating him! For neither God, nor himself nor any one ever will change his moral character and actings. Hence as the evil forever perpetuates itself, even as long as God is holy and pure, so he keeps himself out of god's presence; that is to say, out of hea-WEN FOR EVER AND EVER, even as long as God is pure and just: that is throughout all possible duration! And this can be affirmed of "one sin" and of "a million" of self-perpetuating sins. Hence they are *infinite*, in the strictest scriptural, and philosophical sense. Here is another specimen of this half witted infidel: Question 14. "If God hates the sinner, does the sinner do wrong in hating God?" That is to say, "If spotless VIRTUE hates atrocious VICE, does AN ATRO-CIOUSLY VICIOUS MAN DO WRONG IN HATING With such contemptible silliness, what man of character will enter the lists of these crooked queries, and you must furnish controversy? Take another specimen of his sheer ignorance, and malignity against the atonement of our redeemer. Question 32, "If a God all mercy be a God unjust, would not a God all justice be a God unmer-ciful?" That is, a magistrate who is "all ciful!" That is, a magistrate who is "all justice," orders the company of condemned pirates who had murdered hundreds, and who declare that if at liberty, they would hasten to murder as many more, to be forth-with executed. Therefore he is an unmerciful judge! But there is not silliness merely in this question; there is a virulent opposition to our Lord's atonement in it. God our Father, in his love sent his only Son to satisfy divine justice for his people. Through this channel God glorifies his purity and justice; and displays at the same time his boundless mercy, to his church. All this is overlooked contemptuously by this Unitarian Universal-

From this specimen, our readers must see that we cannot spread out on our pages, the blasphemy and revolting moral pollution of his "213 Questions" merely to show how very easily they can be answered. What parent would hire half a dozen ruffians to stand up in the circle of his family and permit them to swear for half an hour; and utter all the blasphemies they could conceive; merely that the father might have an opportunity of pronouncing the third command-ment; or of reading aloud "the swearer's prayer," after they had done!! Surely the safest way would be, to read the third commandment and the swearer's prayer again and again to his children: and dispense with

knowledged organ of the German Reformed Church, viz. the "Christian Intelligencer." And 2d. I am desirous of removing any injurious impressions, in relation to my character, that may have been made on the public mind. I am aware that I could procure ample redress by appealing to the laws of the land, which are made for "the lawless and the disobedient;" but I prefer an appeal to the righteous judgment of a christian community. Let prejudice, then, be laid aside—let the reader calmly set himself down, and, in a spirit of candor and Christian feeling peruse the following FRIENDLY LETTER,

To the Editors of the "Christian Intelligencer."
Brethren—You have seen proper, in a reent number of your paper, to utter certain 'hard speeches' against the moral and christian character of the undersigned-and to 'speak evil of things you understand not,' as touching the doctrine of which he is a public advocate. It is not necessary for me to relate to you the particular circumstances which induced you to publish the article, on which I propose offering a word of comment in this friendly letter. You are better judges of your own feelings and motives than I can possibly be; and I will venture to assure you, that, notwithstanding the severe and unmerited language you have used in relation to me, I cherish toward you none other than the emotions of love mingled with sorrow. Love-because you are children of our heavenly Father; and sorrow, because you have allowed yourselves to be overcome by the spirit of "another gospel." I am sure you cannot feel comfortably under the influence of that spirit—and I am desirous, therefore, of setting in order before your eyes, the way of the transgressor, in which

you have trodden. And I begin by noticing the hard speeches you have uttered against a fellow traveler to eternity, whose face you have never seen in the flesh, and with whose character you cannot be acquainted. You say that I have "a heart gigantic in wickedness;" that I am "a cold blooded" and "half witted Infidel;" that I have "no faith in Divine revelation;" and by obvious implication, that I am a "hir-

Now brethren, look at these charges-

his name,) who wrote the pitiful libel on God, and on human nature, called "ecce homo"!

We are guided solely by respect to the Christian feelings of our readers. We cannot justify ourselves by exhibiting the most revolting blasphemy simply for the purpose of exhibiting the gospel autidate! We can of exhibiting the gospel autidate. We can of exhibiting the gospel autidate. We can of exhibiting the gospel autidate that the gospel autidate is that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine that you have ventured to make them against a fellow mortal—imagine tha have to say about usurping the throne of God, and judging the heart?—"Judge not, lest ye be judged." Surely, brethren, surely you were tempted in an evil hour.

But I will let this matter pass, at least for the present. I am willing to make even more than a reasonable allowance, for the excited state of feeling, in which you must have penned the cited charges. I say must, for bad as I believe the spirit of your doctrine to be, I cannot believe that you soberly

you speak of their "revolting blasphemy," 'revolting moral pollution," "contemptible

silliness," &c.

Now it appears to me that you wrote thus much about these questions, in a state of excitement. When men have their wits about them as the saying is, and when they are determined to pursue a straight forward course, they seldom contradict themselves. How comes it that you publicly pledged yourself to furnish 213 "short, pithy and scriptural" answers to the essence of silliness and wickedness," &c.? How comes it that you did not perceive "the revolting blasphemy and moral pollution" of the questions, until the fulfillment of your PUBLIC PLEDGE was demanded? How comes it that you declined fulfilling your pledge, because some of the "contemptibly silly" questions would "require a column, or nearly so," of an imperial folio paper, to answer them. And yet you say, "there is no difficulty in answering every one of them!" Brethren, in following you up in the crooked path you have marked out for your own feet, I am compelled to put some very straight answers, else you will not appear well before the public.

You say in the commencement of your article, "We cannot inflict upon the christian ears of our readers, the 213 Questions of the Unitarian Universalists." Very well. I thought this matter was perfectly understood between us, when I offered to pay for their insertion in your columns, and your agent instantly refused to comply on any terms. But you should not forget, that I offered to insert your 213 Answers in the "Christian Messenger," without charge; and moreover,, that I pledged myself to publish 1000 copies in pamphlet form, and circulate them immediately. All, therefore, that you say about "inflicting" the questions on "the christian ears" of your readers, is entirely out of place.

out of place.

There is another thing that I hope will not be overlooked. Had you no suspicion that, in publishing the article in review, you were "inflicting" on the "christian ears" of your readers a little of the "old leaven of malice and wickedness?" I beg of you to peruse what you have written, and to inquire how much it contains of the "currents". quire how much it contains of the "CHARI-TY that thinketh no evil; is not easily provoked; doth not behave itself unseemly," &c.— But it seems, that, notwithstanding the "silliness," "blasphemy," and "moral pollu-tion" of the Questions, you were disposed to "inflict" a few of them on the "christian ears" of your readers. You quote Question 88, as being peculiarly silly. You say plainly that it would not do to quote the question tions with which it stands in connexionare the Questions in their proper order.
"88. If there be a personal devil who

made him?

89. Can there be any such thing as sin in heaven? 90. If there was sin in heaven, may not

in be committed there again?
91. If an angel of light became a devil, was not Paul in error, when he said, Satan s transformed into an angel of light?"

92. As sin pre-supposes temptation of some sort, who tempted a holy angel to sin? Cor. xi. 14. 93. If an angel could sin without a devil to tempt him, may we not sin without a Deil to tempt us?

94. If a holy angel was tempted to sin by urrounding evil, is heaven a holy place? 95. If an angel was tempted by evil passions, could be have been holy?

96. If an angel became a Devil by sin-

ning, was Adam's the original sin?" Here, brethren, you have at one view all he questions that relate to "a personal de-Allowing all the distinction you desire to be observed between "the essence and faculties of a person whom God made, and the wicked actings of that person, which it puts forth in voluntary wickedness," still the obvious answers to the above "silly" questions stare you in the face. I hope you will

look at them again.
Your remarks on the infinity of sin, in reply to Question 57, will be better understood perhaps, by bringing into view all the questions that relate to this point. Here they

are: "55. As man is a finite being, can he commit an infinite sin?

56. If man can commit an infinite sin, can he deserve endless punishment?

57. If one sin be infinite, can a million be any more? 58. If one sin be not infinite, can a million sins amount to an infinite sin?

59. If sin be finite, can one sin be greater than another? 60. If sin be infinite, can it be true that, Where sin abounded, grace did much more

abound?" Rom. v. 20. 61. If sin be infinite, can it ever be finished or brought to an end? 62. If one sin deserves an eternity of pun-

that we should do unto others as we would have them do unto us, in an interchange of circumstances. "Cold blooded infidel" as circumstances. "Cold blooded infidel" as you declare I am, I cannot find it in my heart, "gigantic" as you say it is "in wick-edness," to treat you as badle as edness," to treat you as badly as you have treated me, in the matter before us. I will

state the whole strength of your argument. 1st. You say that "sin is called infinite in the Bible." The passage to which you re-fer, is as follows: "Is not this thy wickedness great? and thine iniquities infinite?"
Job xxii, 5. Now, brethren, are you sure that Ellphuz spoke the fruth, in this interrogative affirmation? When you have learness that the state of the state sure, I hope you will read Job xlii, 7. Meanwhile let me ask you, whether you are sure that you understand the passage? You will please observe that, in the first clause of the text, the opinion of Eliphaz concerning the nature of Job's wickedness, is referred to. "Is not thy wickedness great?" In the lat-ter clause, the number of his sins is the point in question—for the plural is used. "And in question—for the plural is used. "And thy iniquities [not iniquity] infinite?" You at once perceive that, strictly speaking, in-finity defies enumeration—and the very fact that the plural is used, destroys whatever force you may have given to the question of Eliphaz the Temonite. In Nahum iii, 9, we read as follows: "Ethiopia and Egypt were her strength, and it was infinite; yet she was carried away, she went into captivity." I beg of you to ask yourselves, whether the "strength" of "populous No" strictly infinite, and whether you would not

do well to examine the passage in Job. 2. You affirm that "sin has a self-perpetuating power:" that "the sinner dying impenitent, goes on to sin, and sins forever and forever." Would it not be well for you to state the proof of these positions. If you convince me that any one will eternally sin, I will acknowledge that he will be eternally miserable. Or if you will convince me that sin "has [an eternally] self-perpetuating power," then I will in truth become a "cold blooded infidel," and deny that Christ shall "finish transgression and make an end of sins." And I will also deny, that "where sin abounded, grace did much more abound." I leave you to settle this matter with the Bi-ble. And let me caution you against con-sulting Heb. ii, 14, and 1 John iii, 8.

But you found "another specimen of this half witted infidel," in Q. 14. "If God hates the sinner, does the sinner do wrong in hating God?" Now, brethren, I will not charge you with being "half-witted"—for your remarks on this question plainly evince not a little crait. You give the following shape to my question: "If spotless virtue hates atrocious vice; does an atrocious-LY VICIOUS MAN DO WRONG IN HATING VIR-TUE?" tible silliness, what man of character (?) will enter the lists of controversy?" I wish you to keep in remembrance, that you pub-licly pledged yourselves to "enter the lists of controversy" "with such contemptible silliness"-and that you were once of opinion that it would require "a column, or nearly so," to answer some of these contemptible silly questions. And surely in noticing the pamphlet in your columns, you would not select the questions that you thought you could most easily answer?

Now, brethren, look at Q. 14, compare it with the shape you have given it—and then ask yourselves whether you have treated the subject fairly? "If God hates the sinner"— I wish you to remember, that there is such a word as blasphemy !- Allow me to quote a few of the questions on this point.

"1. As we are required to love our ene-mies, may we not safely infer that God loves 2. If God loves His enemies, will be pun-

ish them more than will be for their good?

3. Would endless punishment be for the good of any being?

4. As God loves His friends, if he loves His enemies also, are not all mankind the objects of His love? 5. If God loves those only who love Him,

what better is he than the sinner? Luke vi. 32, 33, As we are forbidden to be overcome of

evil, can we safely suppose that God will be overcome of evil? Would not the infliction of endless

punishment, prove that God had been over-come of evil? 10. If man does wrong in returning evil for evil, would not God do wrong were he

to do the same? 11. Would not endless punishment be the return of evil for evil?

12. As we are commanded to "overcome evil with good," may we not safely infer that God will do the same?

13. Would the infliction of endless pun-

ishment be overcoming evil with good? 14. If God hates the sinner, does the sinner do wrong in hating Him?" You refer to only one more of the ques-

tions. In order to give you another opportunity to see this question in the connexion in which it stands, I will cite the following: 23. Can that be just which is not merci-

24. Do not cruelty and injustice go hand in hand? 25. Can that be merciful which is not

26. Does Divine justice demand the in-26. Does Divine justice demand the infliction of pain from which mercy recoils?
27. Does Divine mercy require any thing that justice refuses to grant?
28. If the demands of Divine justice are

opposed to the requirements of mercy, is not God divided against himself?

29. If the requirements of the mercy are

opposed to the demands of the justice of God, can His kingdom stand? Mark iii, 24.

30. If the justice and mercy of God are in any way opposed, do they 'keep the unity of the spirit in the bonds of peace?'

31. If justice and mercy are opposed in their requirements, can Deity be 'a just God and a Savior? Isa. xlv, 21.

32. If 'a God all mercy is a God unjust,' would not a God all justice be a God unmerciful?

ciful?

33. Is there any such thing in God as unjust mercy, or unmerciful justice?

34. Is there any such thing in God as just cruelty or merciful injustice?

Resthern Lask your as a particular fivor.

Brethren, I ask you, as a particular favor, to point out the question in which any "malignity against the atonement of our Redeemer" is manifested. Surely, brethren, surely you did not mean to say, that there is any malignity in the questions. If you did mean to say so, it is your duty to come out, and in a friendly spirit, endeavor to convince me of my error. Remember, that you are Christians, by profession—and that you should be Christians in practice also. For 'faith without works is dead, being alone." faith without works is dead, being alone."
And this thought naturally brings with it
a train of reflection, as to the spirit of your

article. Do you remember the occasion on which the blessed Jesus said, "Ye know not what manner of spiritye are of?" I am sorry, for your own sakes, and for the credit of religion, that you have so widely departed from the benign and heavenly principles that dwelt in the bosom of the Massingles that the bosom of the Massingles that the bosom of the Massingles that the bosom of the b article. Do you remember the occasion on ter. Even allowing that in requiring of you the fulfillment of your voluntary Public
PLEDGE,—and in offering to comply with
your own conditions—I say, even allowing that in so doing, I was guilty of a wrong, (which you will not pretend,) were you justified in treating me as you did? "Be not overcome of evil, but overcome evil with good," "Bless and curse not." Such are the instructions of the Divine testimony; and it is in vain that you say; "Lord, Lord," if you do not obey Him.

But I have done, at least for the present: have written much more than I first intended—but the subject is an important one, and I could not in conscience say less than I have said. You will please accept the unfeigned assurance, that although we differ in matters of faith, I love you, and humbly I pray, that the Master whom we profess to erve, will guide us safely through the devious windings of this mortal life, and at last save us with an everlasting salvation.

ABEL C. THOMAS. N. B. If you should feel disposed to reply to this friendly letter, we will cheerfully insert your article in the columns of the "Christian Messenger."

A. C. T.

If you have been once beguiled, and have seen others sink, let your resolution be doubly fortified against the allurements in future. Sir Matthew Hale, while a young man, spent an evening with a feasting party, when one of them drank to such excess, that he fell down dead in the midst of them. They hastily separated; and Hale was so shocked hashly separated, and rate was so snocked that he resolved never again to mix in such society, or drink another health while he lived; and he faithfully kept his resolution. But was it necessary, you may ask, to lay himself under a rigorous restraint approaching to austerity? It might be, or it might not be, for this is a point of moral casuistry not always easily to be settled—at any rate it is best to be on the safe side. The anecdote above given brings to mind a circum-stance related of the celebrated Baron Haller. His social disposition and the enticement of his companions, having in a con-vivial party betrayed him into an act of inphemers, who would pollute his children's minds."

The foregoing article would not be deemed worthy a reply, were it not for the following reasons: 1st. It appeared as an editorial production, in the columns of an acknowledged organ of the German Reformed

and therefore wisely concluded not to touch the 'unclean thing.' But I am disposed to have become somewhat cool—believing question fairly. Do you believe that God hates the sinner? Answer the question fairly. Do you believe that God hates his enemies? If you say he does, I ask you why we are required to love our enemies? If God loves his friends and hates which he never departed. We should not be deemed to touch the 'unclean thing.' But I am disposed to have sinner? Answer the question fairly. Do you believe that God hates his enemies? If you say he does, I ask you why we are required to love our enemies? If God loves his friends and hates which he never departed. We should not be deemed to the 'unclean thing.' But I am disposed to have sinner? Answer the question fairly. Do you believe that God hates the sinner? Answer the question fairly. Do you believe that God hates his enemies? If you say he does, I ask you why we are required to love our enemies? If God loves his friends and hates which he never departed. We should not be 'unclean thing.' But I am disposed to hate sin." &c. Do you believe that God hates the sinner? Answer the question fairly. Do you believe that God hates his enemies? If you say he does, I ask you why we are required to love our enemies? If God loves his friends and hates his enemies? If God loves his friends and hates which he never departed. We should not be 'unclean thing.' But I am disposed to hate sin." &c. Do you believe that God hates the sinner? Answer the cases so strongly impressed him into an account of the 'unclean thing.' But I am disposed to hate sin." &c. Do you believe that God hates the sinner? Answer the cases so strongly impressed him into an account of the 'unclean thing.' But I am disposed to hate sin." &c. Do you b have had a pillar of law and a pattern of in-tegrity in Hale, or an ornament of literature and philosophy in Hallar, had either of them been given up to drinking. [London Mag.

Dr. Stonehouse wrote to Garrick, rea questing his opinion as to how a Sermon ought to be delivered. The following was Garrick's reply:

You know how you would feel and speak in a parlor concerning a friend who was in iminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadences and gestures. You would be your cadences and gestures. You self; and the interesting nature of your sub-ject impressing your heart, would furnish you with the most natural tone of voice; the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would be in the parlor, be in the pulpit; and you will not fail to please, to affect and to profit."

Riches,-What are they? Who is rich? Is it he who has fifty thousand dollars; or one hundred thousand dollars; or one million of dollars? Kings are beggars sometimes on their thrones; and merchants whose ships float on every sea, yet a poor mechan-ic has enough to lend. To be rich is to want nothing-to have no wishes which you can-not gratify; and the term, "getting rich," should not mean laying up money, but re-trenching superfluous desires:

Mankind may be divided into three classes. Those who learn from the experience of others—they are happy men. Those who learn from their own experience—they are wise men. And lastly, those who learn neither from their own nor from other people's experience—they are fools.

A Persian philosopher being asked by what method he had acquired so much knowledge, answered, "By not being pre-vented by shame from asking questions when I was ignorant."

CHRISTIAN INTELLIGENCER. -"And Truth diffuse her radiance from the Press.

GARDINER, NOV. 22, 1833.

MAINE WESLEYAN SEMINARY. Several secular editors in this State, we perceive, have from time to time spoken in high terms of the Methodist school in Readfield and expressed strong desires for its prosperity and success. We wish it werewhat it ought to and might be,-entitled to all the confidence which the disinterested friends of education might desire. For ourselves, we like the published plan of the institution. We think exceedingly we'll of Seminaries suited to the wants of the more indigent youths of our State, combining labor with study. But we are opposed-steadily and perseveringly opposed-to the making of any literary institution the nursery bed of sectarian zealots. We think it is greatly to be lamented, that there cannot be a College, or other Seminary in the State, which is not seized upon by the clergy of different sects, and made the instrument of accomplishing certain ambitious and interested designs. We know, indeed, that it has, time and again, been protested-and several editors appear to have believed itthat the Readfield school is not sectarian; that, though managed by Methodists, it is conducted in a manner to satisfy all sects who patronize it. This protestation we do not credit. Of all people in our land, the Methodists are the very last to evince an elevated, enlarged and anti-sectarian concern for the cause of science. A more subtle sect-one that looks more to its own preferment and power in every step it takes-does not exist. The members of no denomination are so thoroughly drilled into a subjection to their clergy as are the Methodists. What the bishop says, all the itinerants say; and what they direct, their people-for they are theirs emphatically-implicitly follow. The long and universal echo of the clergy's determination in relation to Avery, is enough to support us in the sentiment. In truth, methodists desire nothing but methodism. Every thing they touch, must receive the impression of "Wesleyan," or it is dropped as an unholy and useless thing. They have got up a Seminary in Readfield-christened, of course, "Wesleyan;" and conducted, of course, by Methodist ministers, under the patronage of the Methodist Conference .-Why is all this, if there is nothing sectarian about it?

The Trustees, or one of the officers, has lately sent forth an expose of the pecuniary embarassments of the Institution, saying it must expire without a certain amount of money, and laying a capitation tax on each Methodist head in Maine, of thirty seven and an half cents. We are glad the tax is imposed where it ought to be. Being a Methodist institution, the Methodists are alone interested in its support, -since it is directed to the advancement of their sect,and it is but right that they should contribute what may be requisite for its maintenance. We have no wish to see the institution expire; for if it has sent out few scholars, we know it has sent out many pretty well made chairs and other utensils which have proved serviceable. All we desire is, that it should have instructers properly qualified in a literary point of view, and that it should be conducted on high and magnanimous principles, not having as its supreme object, the advancement of the Methodist sect. Let this be done, and we go the whole length in its support.

Quite recently we have seen an additional evidence of sectarism in this Wesleyan Seminary. By an article in the last Wesleyan Journal at Portland, we learn that after suitable efforts and severe drilling, the Methodist clergy have succeeded in proselyting almost every student now attending the school, and bringing them into their church. This is improperly-we think, impiously-styled the work of God! As if God had any agency in begetting a spirit of fanaticism! in frighting his creatures away from him into the Methodist church for protection against his wrath! In this account, it is confessed, that after the excitement became general, this servile fear of their heavenly Father and this rush into the arms of the Methodist ministers for safety, "took place of all other subjects and engrossed almost all the thoughts and conversation of the students." "For several days, the studies of the Seminary were suspended." What an abomination is here! Is this the way the anti-sectarian school at Readfield is conducted ?! Are "protracted meetings," lasting three days in succession,-and still further abandonment of all literary pursuits-to be approved and boasted about; and yet the public to believe that the Maine Wesleyan Seminary is not a sectarian institution? Credit it, who can,-We are right glad that the writer of the article to which we allude, in the fulness of his joy and zeal, has published his success in proselyting the students. The public will now understand, that all who send their sons and daughters to Kent's hill in the pursuit of literature, must expect that the governors

spirit or a spasmodic religion and secure them in the Methodist fold. They now boast | chosen as his substitute. of having thus secured about forty-five; most of whom it is hoped will yet become Methodist preachers-a business in life which probably had not been anticipated or desired for them by many of their parents when they sent them there. Such success, however, and its publication, will only injure the institution. Hereafter parents who are not Methodists, and do not desire that their sons should become preachers for that sect, will be cautious how they send them to Readfield, for an education-an object which will be overlooked and neglected as often as what are falsely called revivals can be got up in the Seminary. And they ought to be thus cautions. If such abuses are to be practiced they will send their children at a great hazard; for we can conceive of few misfortunes really greater than the subjection of credulous youth to the wily schemes and fanatical spirit of Methodism.

THE DECEIVER'S DEVICE.

The conduct of the limitarian clergy of the present day, in beguiling first the weaker sex and through them operating upon the males, appears to us to be in strict keeping with the deceiver's plan in all ages. As long ago as Samson's day, "ploughing with the heifer" was practiced and condemned .-Indeed, even in the garden of Eden, the adversary began his deceptions upon the woman; having beguiled her, he was not long in involving the man in the same guilt and toils. The orthodox seldom begin their proselyting operations amongst men; they make few proselytes of this class of community; and few of these are made but by their roundabout influence through the instrumentality of females. The fact is notorious, and true every where. They dare not make their first appeal to the men of intelligence and understanding; for they know that their success can never be had where the understanding is addressed and the passions are not inflamed. Women are more readily excited. They are naturally timid and easily alarmed. Hence they begin here-where the enemy of souls always begun,-a parallel sufficiently striking in itself, and which we invite the pubic fairly to consider.

NEW PUBLICATIONS. Our thanks are due to Br. S. Cobb of Malden for a copy of a Sermon delivered by him in August last, containing an exposition of Luke xii. 4, 5, "And I ony unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear Him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." After showing, that the word gehenna, hell, was nor used by the Prophets, by our Lord or the cotemporary Jews, to signify a place of future punishment, the author proceeds to illustrate the whole passage. according to the authority of several learned critets. His interpretation of the text, in short, is as follows-Be not afraid of them -the men-that plague and torture the body, and after that have no more that they can do:-the Jews Laving no legal right to take life,-but fear God, who after he hath tortured the body hath power to involve the apostate disciples in the gehenna punishment that should come upon the Jews. at the destruction of Jerusalem.

The Sermon is printed in an octavo form on twenty pages.

The Editor would inform Br. Balfour that he has this week received the consignment of his letters to Stuart, which were sent some time since. Farther notice will appear

New Societies. A Universalist Society was formed in South Berwick, Me. week before last, consisting of about fifty male members. The officers for the present year, are James Gerrish, Wm. Frye and E. Grover, Wardens; Alex. H. Piper, Clerk, and Wm. Gerrish, Treasurer. The prospects of this Society are represented as very flattering.

A Society of Universalists was organized on the 22d ult. in Onondaga, N. Y .- consisting of about seventy members. Br. J. Chase, Jr. preaches one fourth part of the time to this new Society.

MEETINGS IN AUGUSTA. The newly formed Universalist Society in Augusta voted on Saturday last to commence their meetings for public worship, in the Bethlehem Church, on the first Sunday in December-a week from Sunday next. The services will be conducted by the Editor of this paper, in pursuance of an engagement with the Society.

DEDICATIONS. Universalist meeting houses were dedicated, one in Orleans, Mass. on the 6th inst., and another in Spencer, Mass. on Monday last.

ELECTION SERMON. We learn from the Trumpet that Br Warren Skinner of Cavendish, Vt. has been elected by the Legisla-

of the Institution will seize them with a la- | ture of Vermont to deliver the next Elecbored effort to prostrate them by a fanatical tion Sermon in that State. In case of failure, Br. J. M. Austin of Montpelier was

> REMOVALS. Br. Josiah Gilman has removed to Washington N. H. to labor in word and doctrine. Br. S. W. Fuller of Leyden, N. Y. having accepted an invitation, has removed to Philadelphia to take charge of the Callowhill-st. Church in that

ORDINATIONS. Br. Henry Gifford was ordained by a Council in Shrewsbury, Vt. on the 7th inst. Sermon by Br. I. D. Will-

Br. A. L. Balch will be ordained in Woburn, Mass. on the 24th inst.

CONTROVERSY IN DANVERS.

The debate between Rev. Messrs. Whittemore and Braman, took place in Danvers on the 6th inst. Rev. Messrs. Streeter of Boston, McClure of Malden and Taylor of Boston sat as Moderators. . The house was full above and below during the discussion. The following account we copy from the Trumpet.

"The services were introduced by a very fervent and appropriate prayer by Rev. Mr. Taylor, and the rules were read by Rev. Mr. Streeter. The rules were in substance as follows: The question for discussion shall be, is the doctrine of endless misery revealed in the Holy Scriptures: The discussion shall commence at 9 o'clock in the morning, and continue until twelve-to be resumed at two and continue until five : the discussion to be commenced by Mr. Braman, and the speakers to follow each other alternately:-The parties shall observe the rules of fair and honerable debate.

Mr. Baman opened with an account of the manner in which the discussion originated, and then proceeded to establish, in the way most satisfactory to himself, 1st, the doctrine of punishment in the future state. and 2nd, the endless duration of that punish-To prove the doctrine of future punishment be relied principally on the Ixxiii. Psalm, and on Matt. xi. 22. "It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you;" and also on John xii. 48, "He that rejecteth me, and receiveth not my words, bath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." To prove the endless duration of the punishment, he adduced the parable of the rich man and Lazarus, Luke xvi. 19-21, the passage in 2 Thes. i. 7-9, and the parable of the sheep and goats, Matt. xxv. 31-46. In answer, endeavored to show, that these passages of scripture had no just reference to the subject to which Mr. Braman applied them,that they were not originally intended to have such a reference; and the true meaning of the passages was given, so far as time would allow, and so far as it was necessary to show that they afforded no support to the doctrine of endless misery. In addition to this, it was shown by a great variety of tes-timony, that the sacred writers taught explicitly the doctrine of ultimate universal salvation; and if this glorious doctrine is revealed in the scriptures, the doctrine of endless misery cannot be revealed. No small share of Mr. Braman's time was occupied in endeavoring to resist the force of this testi-

we shall not give in this place a further account of the arguments on either side because we intend, as soon as we can, to lay them before the public, in as full a manner as shall be possible. We should not do Mr. Braman justice to suppose that he came to this debate, without much previous reflection. He had undoubtedly reflected upon the arguments generally used in support of endless misery; and from these selected such as he regarded the strongest, and most defensible against the attacks of an opponent. He seemed to prefer rather to select a few of the principal, and lay out his whole strength on them, than to adduce a great

But my readers will inquire, what is the result of the debate? Which prevailed in the argument? The latter question we must leave them to answer, when they have perused the report for themselves. We rejoic-ed in the opportunity that day afforded us, of preaching the doctrine of Universalism, bodly, fully, and repeatedly, to a large number of orthodox clergymen, and a much larger number of orthodox professors. Mr. Braman's friends had boasted, that the debate would not continue more than one or two hours; this was time enough for Mr. Braman to put down Universalis:n; the Universalist would not be able to open his mouth by eleven o'clock. We are well avare of the fact, that strangers did not find Mr. Braman to be the man they expected him to be. They had judged of him from the circumstance that he is well known to have been regarded as the invincible oppo nent of Universalism in the county of Essex. We cannot say whether he his friends; but we are confident that he disappointed those who had never before heard him, by falling very far below what they had expected of him. We are very willing to confess that there are those around us, better qualified than ourself to defend the doctrine of Universalism. But such as we are, we went into that discussion without any fear or apprehension as to the result, or any undue restraint. We had entire confidence in the cause we had espoused. Although we labored under the disadvantage of havng no previous knowledge of Mr. Braman's plan of argument, and were obliged therefore to meet it at the moment, and to speak extempore, yet we utter the sentiment which has been expressed to us on all hands, that that day's discussion must have a beneficial influence on the cause of Universalism.

As to Mr. Braman's manner, so far as courtesy and decorum are concerned, we do not feel much inclined to find fault. He was personal only in one instance, and then he ran into mere raillery and blackguardismwas not wit. He saw fit to refer to the bodily form of his antagonist, and to attempt to turn a laugh upon him because he was a

that such allusions were entirely foreign to the question before us, and that it illy became him to make sport, since he came there to establish the doctrine of endless torment (a matter for nobody to laugh at, and a cause of universal sorrow, if true) he became somewhat angry; and declared, with evident excitement, that he had been provoked. and if he had more provocation, he would do the same again. What cause of provocation he had, except that the scripture testimonies in favor of Universalism were rather too plenty, we were utterly unable to see. Not a word had dropped from our lips disrespectful to him, or that the most watchful jealousy could construe into any thing like a personal allusion. He was evidently ready for a game of blackguard, from which he refrained only by hard restraint. We have referred, however, to the instance in which he offended in this particular, and this was the only unpleasant thing during the day .-It would show a lack of gratitude in us, we did not acknowledge the urbanity of his family, while I was at his house before the morning service, particularly of his amiable consort, who kindly invited me to spend the intermission with them, which a previous engagement prevented me from doing. I also embrace this opportunity to tender thanks to his society, who opened their house to the proclamation of the undying and universal love of heaven. May it not be the last time in which it shall be opened for such a personal transfer or the such as the su

The services of the day were closed by an appropriate and fervent prayer by the Rev. Mr. Taylor. He prayed for both the parties in this case with much warmth and good feeling. If any animal passion had been manifested, he hoped it would be forgiven and forgotten. He prayed also for the con-gregation of Mr. Braman, that whatever they might think of the arguments used on that day, they might continue to listen to his preaching, and follow him as far as he followed Christ. He prayed also for the one who sent a flying angel through the land every week, that God would bless him in his pulpit services, and in the harder labors of his pen, and make him an instrument of good in the cause of Christ. All the Moderators conducted themselves with the utmost propriety; and we are happy to say of Mr. M'Clure, that his whole conduct in regard to this debate, so far as we have known it, was strictly impartial and decorous.

The point for Mr. Braman to make out was, that the doctrine of endless misery is revealed in the Scriptures. This he certainly

[For the Christian Intelligencer.] SHORT SERMON---NO. XCVII. Text.—" Husbands, love your wives, and be not bit-r against them." Col. iii. 19.

When a husband, is peevish or ill-natured towards his wife, he is bitter against her. Every man and woman krows well when their companions speak and act sweetly, and when they speak and act bitterly. Who cannot tell the differencebetween these tempers, words and actions? As these connexion are formed forthe purpose of promoting each others happiness, it is a great pity any thing should take place to prevent their happines: But as love, and peace, and sweetness tend to promote happiness : so hate, and war, bitterness destroy happiness

Paul had traveled about the world, among people of different nations and languages; though he was not connected with a wife, yet he could see what tended to happiness and what tended to misery. And he well understood that all Christ's laws, tended to the happiness of mankind. He could, therefore, not only recommend to his fellow men, their duty to each other, but urge duty upon them, as the only way to secure their true happiness. Hence, in many of his epis is very particular in mentioning the relative duties of people in all counexions; particularly, the duty of husbands to their wives. He enforces this duty upon his Ephesian brethren, by the consideration, that Christ loved his church. "Husbands love your wives, even as Christ also loved the church, and gave himself for it." That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; it that it and without blem-So ought men to love their wives, as their own bodies. "He that loveth his wife

Now, supposing husbands to discover failings or imperfections in their wives, that is no reason why they should neglect to love them, and be bitter against them. What husband does not discover failings and imperfections in himself? Let him first neg-lect self-love, and be bitter against himself, then he will be better prepared to display the right temper and conduct towards his

Christ loves his church, though he finds her in need of sauctification and cleansing : which implies, that she is sinful and imper fect. Hence, as Christ loves up and all her impurities and failings; husbands all her impurities when they find far Hence, as Christ loves his church with should love their wives when they find far less difference between themselves and their wives, than exists between Christ and his

We find in the Family Pioneer, as taken from the N. Y. Constellation, an account, of Dr. Gall, and the Monster. The Monster Dr. Gall, and the Monster. was a Bohemian count, who married one of the richest and most illustrious ladies of Hungary. For two or three years he loved and was happy with his amiable wife. He then became cool and distant in his feelings and behaviour. Much of his time he spent in hunting the deer in his park; and took delight in their lingering death. He finally took delight in tormenting his wife with the point of his dagger. He would take her alone, and threaten her with death, if she made any ado, and then give her a stab.

When she fainted with loss of blood, he would bind up her wound; and when it was healed give her another wound. So he practiced till her health and spirits failed, and a friendly physician discovered the cause of her distress, and made known to proper authority, the conduct of the cruel husband, who had the count arrested, tried and beheaded. Whoever will read the account in the above named paper, will be ready to say, a common death was too good for such a

But are there not many monsters, who little above the usual size of mankind. On being reminded, after his half hour expired, wound, torment, and make very wretched,

the spirit, and makes the heart wretches And when, or before the first wound is ed, another is given, so that a wounded s and broken heart, become the constant panions of the wife, who ought to be love and treated with sweet and cheering and actions.

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How many loving wives bear patiently, silence and sorrow, the unlovely and bitterbe haviour of a husband, who professed lon and kindness, to such a degree as to take the unsuspecting woman, and involve her trouble as long as they live together. When there was an expectation of pure and last happiness, greater wretchedness and mise is experienced, than if there had never be is experienced, such a connexion, with so fair a prospec felicity. And all this evil proceeds iron want of love; and instead of this, a feel of bitterness.

Because the man is the head of the won he should be the protector and comforter his wife, not the tyrant and despot. He ma not be pleased with the inquisitiveness an advice of his wife, but he should cous well, whether her motives may not be friendly and for his best good; and whether he has not generally found her advice we and profitable. He may think his wife wish es to dictate and rule her husband, and the thought may try his temper; and if he is not on his guard, he will be provoked to reseate ment, and utter some bitter expression, and wound his wife's feelings; then he will wound himself. Whenever the husband says or does any thing to render his wife in happy he renders himself unhappy. The should bear one another's burdens. they will not be unequally yoked togeth creatures yoked together, in order their ease and comfort should bear the you equally, draw their load equally, and cond scend to each other, so as to help each othe

When one is hasty, to go ahead of the other, he will increase his own burden, an other, he will increase hinder rather than help the other. All persons who wish for two animals to work to gether, or travel together, wish to have the as near alike as possible. This is not only comely, but it makes things easy and pleasan

As the husband takes his choice of a wife among a multitude of women, and she ac quiesces in his proposals, it is most crimi in him to become alienated in his affection and cold and unpleasant in his behaviour From his pretentions of love and respec she has reason to expect kind and tend treatment from him. How painful to b disappointed, in such a near connexion; wish she had never changed her name, left her father's house. How cruel is that man, who not only uses harsh and provoking language to his wife, but neglects to provide the comforts of life; because he will spend his time in idleness, or his money intemperance; wander from his home an the dissolute and profane, and leave his wil to sit solitary, and alone, perhaps in col and bunger. There are such cases: he such persons will not read this paper. Be those who may chance to read may re a friendly caution, to beware how they let their love to their wives wax cold, lest they forsake their first love, and go after other

The wise man says, and the wise man knew, 'The lips of a strange woman dog as an honey-comb, and her mouth is smooth er than oil: but her end is bitter as worm wood, sharp as a two edged sword. He feet go down to death: her steps take hold on hell.

He adds, 'Rejoice with the wife of the youth; let her be as the loving kind, and pleasant one; let her breasts satisfy the times; and be thou ravished alway with her love. And why wilt thou, my son be ravished with a stange woman, and on brace the bosom of a stranger? For the ways of man are before the eyes of t Lord, and he pondereth all his goings

Now hust ands love your wives, And never bit er be, So shall you live most happy lives, And joyful days you'll s

For the Christian Intelligencer

We seldom, if ever, hear Limitarians a dress the Deity, without seeming very concerned and troubled about the eterm salvation of their friends. We hear significant and groans mingled with their devoties oftener than pure expressions of love gratitude. Instead of the calmness peace with which the gospel is calculated inspire them, we behold them with distorte countenances-apparently in agony and depair. The more fervently they pray, the more sad and dejected they appear. Why more sad and dejected they appear. is all this? Is it the religion of Jesus which thus affects them? It cannot be; for there is peace in believing and joy in our Lord Jesus Christ. Believing, says the Aposte "we do enter into rest." Every thing which Christ taught is calculated to so the troubled mind; and speaks forth in tone "of peace on earth and good will towards During his whole life he was emmen. ployed in healing the sick-comforting the flicted and binding up the broken hearted. We see him weeping over Jerusalem on account of the temporal calamities which threatened them; but strange as it may seem to some, he never wept over then of account of their exposure to endless misery This can be accounted for in no other wa! than that this gloomy doctrine was unknot to him. In all the preaching of the Apos tles, also, the most profound silence is the served concerning the doctrine. They be lieved in the "living God who is the sa of all men especially of those that believe If it is true that any of the human fan are exposed to endless perdition, is it not will pardouable in Christ and his apostles to remain so silent upon the subject, and dec in such plain, unequivocal language the "re titution of all things"? And since prayer for the salvation of the souls of men, tro endless burnings are so frequent, and con sidered so essential and salutary, how strange it is that Christ in his sermon on the me forgot to mention it. After warning his deciples against imitating the boasting and tentatious Pharisees in their prayers, it gives them a form of prayer to imitate. How vastly different are the prayers of Liniturians at the present day, from this men-orable one. The former pleads for the fa-your of a "dreadful God," and salvation from the pains of endless torment. The addresses Omnipotence as an angry, vil tive and terrible being, by whose irrevocable decree, millions of the human family will be eternally tormented. The other addresses him with the endearing appellation, "Ost

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father which art in heaven." If mankind are exposed to endless torments in the fuare exposed and their salvation may be effected by prayer, how strange it is that Christ ed by prayer, now strange it is that Christ did not teach his disciples to pray for their own and the salvation of his fellow men, from this horrible state. Strange as it may from this holding state. Strange as it may and for no other reason, I think, than that he knew the mystery of his father's will according to his good pleasure which he hath purposed in himself—"that in the dispensaon of the fulness of times, he might gather to gather in one all things in Christ, both which are in heaven, and which are on earth; even in him." SIGMA.

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EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, NOV. 22, 1883.

CANADA ROAD. A meeting was held in Norridgewock, Nov. 6, agreeable to previous notice, for taking into consideration the expediency of petitioning Congress to make an appropriation to construct a National Road from the settlements on Kennebec river to the Canada Line. Hon. Asa Wy man of Milburn, was chosen Chairman, and Franklin Smith of Anson, Secretary. It was Voted, That a committee of three be chosen to petition Congress in behalf of this

neeting to make an appropriation for the

Hon. James Bates of Norridgewock, Hon. Hon. James Bates of Norridgewock, Hor. Thomas Rice of Winslow, and Hon. S. P. Strickland of New Portland, were chosen this committee. The same committee was instructed to request the State Legislature to pass resolutions approving the object of the meeting.' Mr. Bates from the above committee, reported to the meeting a Menorial to Congress which was unanimously

There has been no election of Governor in Massachusetts, in 254 towns Davis has 23,525; Morton 14,182; Adams 17,873.— But few Senators are elected. No one of the four parties will probably have a majorty of the whole in either branch of the Legislature.

Joseph T. Sherwood, Esq. H. B. M. Consul for New Hampshire and Maine, has informed the Selectmen of this town, that Clean Bills of Health were issued at Lonlon on the 19th of September, and would be bereafter—and that the British Government would not at any time conceal the existence of Cholera, should it appear .- Ports. Journ.

Alabama .- There is reason to believe that moderation and good sense on both sides, have had the tendency to allay the excitement in this State, by allowing legal process to be served on the military authorities, with-out resistance, and postponing for the presat, all attempts to remove the settlers .-This course will settle the question without further trouble. It is always expedient on abjects of dispute between the general and State Governments to present them for the deliberations of Congress. The Secretary of War has instructed the Commander of he U. S. troops at Fort Mitchel, Alabama. not to oppose the service of legal process ssuing from the Courts of Alabama, but to give all requisite facilities for the execution

New Orleans, Nov. 1.—By the arrival this day of Mr Nichols, of Jackson, we have the melancholy intelligence of the loss of steamboat St. Martin, from Bayou Sarah, bound down with about 500 bales of cotton and 50 or 60 passengers. When two miles above Donaldson the boat was discovered to be on fire, and the wind being fresh ahead, all soon was in flames. The passengers for safety from the flames threw themselves into the river, BETWEEN THIRTY AND FORTY OF WHOM NEVER REACHED THE SHORE. We resorry to relate, among the number, was ol. N. Morse, and Mr Allyn, of the firm of Nichols and Allyn, of Port Hudson. A Mr Eaton is among the lost, probably of Atta-kapas. The steamer New Brunswick, from ncinnati, is also said to have been burnt on her way down. Particulars not known. It is said there were fifty thousand dollars in on board the St. Martin."-N. Y. Journal of Commerce.

MELANCHOLY CASUALTY .- We understand that one day last week, as Solomon Adams, one of the oldest and most respectable inhabitants of Farmington, was on his way to market in this town and Gardiner, he was thrown from his gig in descending a hill in Vienna, and bis head striking a stone he was instantly killed. Mr. Adams was nearly seventy years of age, and was one of the oldest settlers of Farmington.—Advocate.

UNFORTUNATE ACCIDENT .- On Monday last, as schr. Avon was nearing Kennebec Whart, having just arrived from Boston, the wind obstructing the approach of the vessely a rope was thrown and fastened to the wharf, and in the hurry it got round the leg of the master, Capt. Andrew Brown, and mangled and fractured it dreadfully. Had not the rope broken, his leg must have been taken off by it; and it is now so much injured, that it is thought doubtful whether he will ever recover the entire use of it .- Adv.

Orders have been issued at the Navy Department, for the immediate equipment of the United States Frigate Brandywine, now laying in ordinary at the New-York navy Her destination is said to be the Pa rific, and on her arrival in that sea; Commodore Wadsworth, Commandant on that station will transfer his broad pendant to her.

One of our correspondents experienced in the cultivation of Grape Vines, says the Y. Journal of Commerce, advises that they be pruned in all this month, selecting a mild day for the opperation. If the Vines are left until the Spring they are subject to bleeding.

The ship Atlantic, Youngs, with a crew of thirty men, sailed from Bridgeport, Conn. on the 2d inst., on a whaling voyage to the South Atlantic: Her burden is 2700 barrels, and her outfits cost \$30,000. The owners intend to fit out a ship for the Pacific in

We learn that a Rattlesnake is now 'alive and kicking' at a house in this town, which has not been supplied with food of any sort for five years !- Salem Register.

LATEST FROM EUROPE.

From the N. Y. Mercantile of Wednesday. The packet ship Virginian, Capt. Harris, arrived last evening from Liverpool, having sailed on the morning of the 8th ult. have received papers of that place to the 7th, and London to the 6th inclusive. The Cotton market has been better the preceeding day, and prices had advanced above the rates quoted by previous advices.

REPORTED DEATH OF THE KING OF SPAIN.

London, Oct. 5, evening.

We learn that intelligence has been re-

We learn that intelligence has been received at Paris, by telegraph, from Bayonne, communicating the information that the King of Spain expired on Sunday the 29th Sept. at 3 P. M. The Queen had assumed the Regency, and had continued the ministers in office. Every thing was quiet at Madrid

The Liverpool Albion of the 7th, states that official accounts of the death of the King of Spain had been received.

PORTUGAL .- London, Oct. 5. Arrival of Donna Maria, and final discomfiture of the Miguelites.—Our news from Portugal during the week has been important, and all but conclusive of the existing contest .- Two attacks, one on the 5th, the other on the 14th, had been both ably repulsed. On the 22d, Donna Maria, after having been Constitutional Queen of Portugal for seven years, for the first time visited the capital of her country. Her reception was most enthusiastic. A splendid tent was pitched in the square, to which the young Queen was her father, and there in the presence of the city authorities, the judges and mag-istracy, received and returned the keys of the city. After this ceremony the procession moved to the Cuthedral, where a Tedeum and High Mass was sung in thanks-giving for the occasion. But even more important than this event is the certain fact, that Miguel's army, be it great or small, is

without a leader.

An expedition under Villa Flor was proected to scour the remaining Miguelites from the north, and every thing indicated a speedy termination of the civil war.

New Phenomena at Mount Vesunius _On the 12th of August, during the afternoon, crevices of the width of several feet were remarked round the whole circumference of the old crater. On the following night a thick column of smoke rose to about a mile into the air, and went in the direction of Castelmare. At three o'clock in the morning, on the 13th, three torrents of lava issuing from the opening, formed in April last, rapidly descended in the direction of Torre del Greco, dividing in different, streams .-And at five o'clock two other streams, pro-ceeding from the same crater, rushed to-Crocella del Cantaroni. marked that, two days previously, the water in the wells at Resina had begun to decrease considerably. At half past seven a loud noise was heard, repeatedly, in the interior of the mountain, and the rapidity of the lava increased. At one o'clock in the after-noon three shocks in Mount Vesuvius caused the houses of the neighboring communes to whilst a white column, tinetured with red by a flame which was seen moving inside, rose to a considerable height opposite the rays of the sun. This column had entirely disappeared at six in the evening.

The population of London is 1,300,000; 20,000 individuals here rise in the morning, without knowing how they shall live through the day, or where they shall sleep through the night. Sharpers are innumerable. The public beggars are 116,000; the thieves and pick pockets 115,000; the receivers of stolen goods 3000; servants out of place 10,-000; and 8,000 criminals are annually sent

15,000 vessels lie at a time, in the docks and at the wharves; 1500 carriages a day leave the city at the stated hours; 4000 wagons are employed in the country trade ; the annual commerce of the city is estimated at 1130,000,000 sterling.

The Boston Transcript says, that during the blow on Saturday night, the N. W. cor-ner of the roof of the brick meeting house (Rev. Mr. Gannetts) in Cambridge Port was blown entirely clear of the building, and the joists and rafters carried by the hurricane 200 to 300 feet distant. It is remarkable and fortunate that no damage was done to the interior of the meeting house, although the organ and pulpit were almost directly under that part of the building which "took its flight and left no trace behind." Some considerable rents were noticed this morning in the galleries, which the sexton states were occasioned by the earthquake, on Sunday, during worship, in 1817. The building appears in so delipidated a state, that it would seem advisable to take it down, and erect another, on a more modern, elegant, and economical plan.

Steam Boat New-England .- A board of examiners, at the head of which is Professor Silliman visited Essex last week, at the request of the proprietors of the New England, to inquire into and ascertain if practidisaster on board that boat. Their report may be shortly expected.

A letter dated at Ithica, N. Y. on Tuesday night, Nov. 12, sasy-"A dreadful fire again to-night has burned up nearly all the old lower part of the village; all old wooden buildings. The fire is still raging, though in a great measure subdued. Post Office and

Col. Burr .- We learn that the celebrated Aaron Burr has been in feeble health for some time past—so much so that he has been, and is, chiefly confined to his bed. In the mean time he is inditing a history of his life to Matthew L. Davis, Esq. and has pro-ceeded as far as the Mexican expedition.— His biography cannot fail to be interesting —though in a different sense from that of Washington.—[N. Y. paper.

LIBELS .- W. L. Garrison, has been arested in Connecticut on five writs, for as many libels on the characters of individuals in Canterbury. The offensive language ap-peared in the Liberator before its Editor visited England, and efforts to prosecute were made of the time, without being able to arrest Garrison. Sufficient surety has been given for his appearance at the County Court to be holden at Brooklyn in December, and the prisoner discharged .- Trav.

Tobacco. Let tobacco chewers read the following, from the Charleston (S. C.) Observer, and consider well the facts it discloses. Let them ponder upon the enormous quantity of nauseous stuff which they are continually ejecting upon every thing around them-take a peep at their leavings, and ask themselves if it is possible that this can be the true state of the case, and if so, if it is not time to stop?

"Allow that a young man, who is a confirmed tobacco-chewer, may live twenty-five years. In each day, there will issue from his mouth half a pint of a fluid too nauseously disgusting to describe. In twenty-five years this will amount to five hundred and fifty gallons, or more than four hogsheads of this detestable mass. In the same time, allowing him only two ounces a day, he will roll as a sweet morsel under his tongue half a ton of the hateful weed, which will sicken a ton of the hateful weed, which will sicken a dog or kill a horse, forming a heap the size of a haystack. Then his ejected quids would form a still larger pile. Now if such a young man could see ten half hogsheads full of abominable filth, destined to pass through his mouth—a wagon load of tobacco, and ten wheelbarrows heaped up with quids, designed for an equally intimate association with his lips; how would the prospect affect him? And if the delicate young lady who is to be the partner of his life could see the same, how enviable would be her emo-

Canal Tolls .- The amount of tolls received upon all the canals of the state, for the month of September, is \$203,785 82: being an increase of \$52,634, compared with Sept. of last year. The aggregate amount of tolls received upon all the canals of the State, from the opening of navigation to the 30th of September, five months and eight days, is \$298,175 20. This exceeds the receipts of last year, up to the same period, by the sum of more than \$12,000. [Albany Argus.

The U. S. Schooner Shark, Paulding, sailed Sunday morning from New York for the Mediterranean, in company with a large fleet of vessels bound to various European and other ports.

and other ports.

Officers of the Shark—Hiram Paulding,
Lt. Com.; W. G. Woolsey, C. H. Jackson,
G. T. Homans, Lieutenants; J. J. Glasson,
sailing-master; A. M. D. Jackson, purser;
E. H. Freeland, surgeon; A. Griffith, W.
W. Bleecker, J. R. Lully, and G. Piper,
passed midshipmen; J. Riddle, Midshipman;
W. C. Kellor, captain's clork w. C. Kellog, captain's clerk.

A young lady of Philadelphia, who for some time received the attentions of a young man, but had been slighted within a few days-he declaring a change had taken place in his affection towards her—was so far affected in consequence thereof, that she became a confirmed lunatic and wandered from home, and for days traversed the woods, void of subsistence, and when found was in a state of perfect exhaustion.

Colonization .- In the Tennessee house of representatives, Oct. 30th, the following

resolutions were adopted:
Resolved, That the select committee on the subject of the American Colonization Society, be instructed to inquire into the expediency of memorializing Congress to make an appropriation of \$100,000 annually, to be applied by the said Colonization Society in transporting to Liberia the free colored population of the United States.

Resolved, That said committee inquire

nto the expediency of making an appropriation by this general assembly of \$500 annually to aid the Tennessee Auxiliary Colonication Society, to be applied by the said soiety in transporting to the colony of Liberia the free colored population of the state of

Bank Robbery.—This morning it was dis-covered that the Mechanics' Bank of this city had been entered by means of false keys and robbed of about four thousand dollars in specie contained in boxes which had not been put into the money vault. The robbers made an attempt to enter one of the vaults by breaking through the brick work but desisted after removing a portion of the exterior wall. [Philadelphia Gaz.

The Morning Star, a religious paper, published at Limerick, and devoted to the Freewill Baptist denomination, has lately been removed to Dover, N. H. where it will be continued under the direction of its former

A gentleman enquired of Mr. Clay how far East he should extend his journey C. jocosely remarked that he probably should go as far as Downingville.

Novel Visiter .- Among the casual visiters to our town last week, none attracted more attention than that of a fine fat Bear, who having became tired of the woods, concluded to take up his quarters in town; but not meeting with so friendly a reception, he de-liberately passed down Main st. taking a plance at our village as he passed along. In the mean time some of our townsmen prepared for the battle, but Bruin taking the alarm, put off and made his escape .- St. Clairsville (Ohio) Gazelte.

Florida is about to apply to Congress for admission into the Union, as a State. At the last census the population of the Territory was 37,730; the number necessary for admission is 47,700.

The New Orleans Advertiser says there is little doubt that the Hon. W. H. Overton will be elected U. S. Senator.

We learn from a Lexington, Ky. paper that the Transylvania College was to have been re-opened on Monday last, in a splen-In honor of its did building just erected. great patron, the late Col. James Morrison. it will henceforth be known as Morrison College.

The scarlet fever is extending its ravages in Kingston U. C. There is scarcely a family in which the younger branches have not been attacked; and the obituary list con-tains a great number of deaths by that dis-

At the agricultural exhibition of Muncy Pa. a premium of five dollars was awarded to Mrs. Tweed for a pair of silk stockings, wrought by herself, from materials furnished by silk worms of her own raising.

The Mobile Mercantile Advertiser says. that more than half this year's crop of Sea Island Cotton, has been destroyed by the

A bill has been passed by the House of Representatives in Vermont, ordaining that no license for the sale of ardent spirits shall be granted to a retailer or innkeeper in any town, without the approbation of the town authorities, nor for a less sum than ten dollars, and that the sums thus received shall be deposited in the town treasury, and applied to the support of the poor. The bill passed by a majority of about one hundred.

Excommunication. The Rev. Moses Thacher, Senior Editor of the New England Telegraph, has been excommunicated by the Church in the North Parish in Wrentham. Mr. T. says he 'had, in fact, excommunicated that church long before.'

Internal Improvements in Maine, - Certain of the inhabitants of Hancock County intend to petition the Legislature of this State, at the ensuing session, that they may be incorporated with power to construct locks and sluices, or make a canal, or build a rail road, as may hereafter be deemed most advisable as may hereafter be deemed most advisable for the opening of an easy communication from the head of the Falls to the tide waters on Union River, the boat navigation of which is now interrupted by falls and rapids of two or more miles in extent. The proposed improvements would, it is believed ly enhance the value of the lands in the in-terior of that county, and promote the pros-perity of the towns in the immediate vicinity of the river.

O3-County Temperance Convention.

It is proposed to hold a Convention of delegates from the several Temperance Societies, and the friends of Temperance in the several towns, in the County of Kennebec, at AUGUSTA, on Wednesday the 11th day of December next,—for the purpose of devising measures for the advancement of the keform, and particularly of reorganizing the County Society. It is hoped that every town and every Society will be represented, and by large delegations; and that the delegates will bring accurate information of the state of the reformation in their respective towns, and of the evils still existing. The following points are suggested as, amongst others, deserving of inquiry:

Number of members of each Society. Number added within the year. Number of males—number of females. Number of drunkards reformed since the commencement of the reform. Number of intemperate persons at the present time. Number of venders of ardent spirits. Number of common grog-shops. Number of traders who have abandoned the traffic. Number of tayerns keeping spirits—number of Temperance tayerns. Vete of the town this year as to licenses. G-County Temperance Convention.

taverns keeping spirits—number of Temperance taverns. Vote of the town this year as to licenses. Amount of money raised for the support of the poor—proportion of pauperism caused by intemperance.—What measures have been pursued to advance the cause, and with what results.

MARRIED.

In this town, Mr. William Murrow to Miss Mar-

In this town, Mr. William Branch Libbey.

In Bucksport, by M. Hardy, Esq. Amos Smith, Esq. Mrs. Mary Wiley.

In Georegiown, Mr. Charles Loring of Norridg-vock, to Miss Elizabeth Emerson.

In Fairfield, Mr. Amasa Bigelow to Miss Mary Ann In Bingham, Mr. Levi Goodrich Jr. to Miss Susan

In Sangerville, David R. Straw, Esq. of Guilford,

In Sangerville, David R. Straw, Esq. of Guilford, to Miss Caroline A. Ayer.
In Winthrop, Mr. Stephen Andrews of Waterville to Miss Emrly Hayward.
In Wayne, Mr. Meses B. Sears to Miss Deborah Thomas both of Winthrop.
In Bath, Mr. Robert Thompson, of Brunswick to Miss Sylva Walker.
In Westbrook, Mr Ebenezer G. Sturgis to Miss Mary Ann W. Babb.
In Eastport, Mr. Joshua Lyle, of St. Stephens N.B. to Miss Mary Robinson; Mr. Henry Martin, to Miss Sophrenia Hall; Mr. Josiah Heney, to Miss Catherine Huskins, both of Deer Island, N. B.
In Calais, Mr. Thomas S. Hill, to Miss Catherine Glidden.

In Kennebunk-port, Mr. Edward Smith, to Miss Mary Jeffrey. In Boston, Mr. Calvin Hurd, to Miss Elizabeth

In Kittery, Dr. Fabrin to Mrs. Abagail Cutts. In Kittery, Dr. Fabrin to Mrs. Abagail Cutts. In Falmouth, Peter Morrill, Esq. to Miss Almira

In Alfred, Mr. Charles P. P. Wentworth to Miss Anthia B. Emery of Shapleigh. In Kittery, Theodore Parker, Esq. to Miss Hannah

In Durham, Mr. John O. Jordan of Freeport, to Miss Louisa Thomas. In Monmouth, Mr. John G. Hussey, to Miss Elizabeth S. Judkins.

DIED,

In Livermore, on the 7th inst. Mrs. Mary Thorn-dike, late of Keene, N. H. agod 55; on the 10th, Mr. Isaac Lovell, agod 74.

In Embden, on the 4th inst. Mrs. Katherine Maria Wilson, aged 71

In China, Ann Elizabeth, daughter of S. S. War-ren, Esa, agod 5 years.

ren. Esq. aged 5 years. In Hallowell, Ann Judson, daughter of Joel Clark Jr.

aged 2 years.
In New-Orleans, Mr. Wm. Neill, Printer, a native

In Saco, on the 14th inst. Mrs. Sarah, wife of Mr. Thomas Odiorne.
In Kennebunk, on the 4th inst. Miss Susan, daughter of Mr. James Wakefield, in the 23d year of her

In Portsmouth, on the 8th inst. Rev. Nathan Parker, D. D. senior Pastor of the Unitarian Church and Society in that town, to the 53d year of his age, and the 26th of his Ministry.

MARINE JOURNAL.

PORT OF GARDINER.

Tuesday, Nov. 12.—Sld. ship Independence, Glidden, Charleston, S. C.; schrs. Mexico, Tarbox, Boston; Campbell, do.

Wednesday.—Sld. ships Mohawk, Stevens, New-Orleans, Orient, Kimball, do.; schrs. Pearl, Blackford, Gloucester; Patriot, Whitten, Manchester.

Arrived, schrs. Erie. Moores, Boston; Chatham, Storer, do.; Resolution, Merryman, do.; Cyrus, Farrar, do.; Polly, Jones, Scituate; sluop Betsy, Marson, Boston.

Boston.
Friday.—Sld. schrs. Prospect, Smith, Boston; Elizabeth, Marson, do.; Sally, Hodges, Manchester; Mary & Nancy, McNear, Boston, Don Quixote, Caldwell, Salem; Defiance, Crowell, Manchester; brig Sophronia Dole, Brookins, Boston.
Saturday.—Sld. schrs. New Bedford, Herriman, Boston; Washington, Allen, Manchester; Hannah & Jane, Gray, Boston; Pilot. Blanchard, do.
Sunday.—Sld. new brig Citizen, Nichols, New Orleans.

Monday .- Sld. ship Manco, Crawford, New Or-

CHARLES SAGER

AS removed to the stand formerly occupied by Mr. James R. Shaw, directly opposite the Farmer's Hotel, where he intends to carry on the Saddlery, Harness, Coach &

Chaise Trimming Business in all its various branches.

N. B. WANTED, a Journeyman and an apprentice at the above business. Also, three good second hand Chaises for sale, old Saddles and Harnesses taken in

Almanacs for 1834.

ROBINSON'S Comic, Anti-Masonic and Minia-ture Almanaes for 1834, for sale by the gross, dozen or single at the Bookstore of WM. PALMER.

United STATES ATTORNEY GENERAL .-The President has appointed B: F. Butler, Esq. of Albany, N. Y. Attorney General of the U. S.

A good law .- In Sweden and Norway persons who cannot read are precluded from marriage and all public employment—a legal provision which renders education uni-versal, and prevents any families being bred in utter ignorance.

Penny Theatres are abundant about the suburbs of London; but those of the gentry who will not associate "vith the wulgar" pay two pence "a go:"

APPOINTMENT.

The Editor will supply Br. Gardner's deak in Waterville on Sunday next, Nov. 24.

Wanted,

A N apprentice to the Printing business. Inquire at this office. School Books and Stationery:

A LARGE supply of all the School Books in general use may be found at WM. PALMER'S Bookstore, opposite McLellan's Hotel, and will be sold as low as at any other Bookstore in the country. 47

The Let.

The store lately occupied by P. Shribon. Positive of the session given immediately: For terms, inquire at the office.

Oct. 19-43 Splendid Presents.

THE Token, Offering, Pearl and Friendship's Offering, for 1834, elegantly bound, are for sale by 47 WM. PALMER. Extensive Sale at Auction.

II.L be sold at the Auction store of the subscriber in Augusta, on WEDNESDAY the 27th inst. sale to commence at 10 o'clock—
A large and valuable assortment of FRENCH, ENGLISH and AMERICAN DRY GOODS, consisting

in part of
70 pieces Blue, Black, Olive Green, Brown and Drab
Fine and Superfine Broadcloths:
15 do. assorted Cassimeres

15 do. assorted Cassimeres
125 pairs Rose Blankets
300 large sized Horse Blankets
60 ps. Claret, Green and Purple Merinos
6 ps. 6-4 do. do. German do.
3000 vds. coloured Cambries
300 do. 4-4 English do:
6 bules Cottou Wadding
2 bales Flannels
40 ps. Camlet Plaids
10 do. Scotch do.

10 do. Scotch do. 15 do. Tartan do. 50 do. Dinper do. 6 ps. black and Blue Black nice Silk Velvets 2000 yds. Dark Prints 4 bales Cotton Warp

900 yds. Dark Prints
4 bales Cotton Warp
1 case Irish Linens
24 bales Linen Table covers
50 doz. assorted neck Stocks
Ladjes' Gloves.
2 bales Methuen Ticks
10 ps. Imitation, Blue, Green and Brown Camlets
Goat's Hair Camlets

8 ps. Tailor's Canvas 6-4 Red Padding

72 doz. Frogs 50 doz. Worsted Cravats

20 doz. Worsted Cravats
20 doz. Pelerines
15 ps. Cotton Flannel
3 ps. Black Tabby Velvet
50 ps. Circassians, of durable colors
10 doz. Woollen Mittens and Gloves
10 ps. Friese Coatings, un excellent article for gen-

tienep's duter garments

10 ps. Silesia
10 doz. Web Braces
20 ps. Green and black Bombazetts

1200 yds. bleached sheetings
5 doz. Worsted and Thibet Shawls, &c. &c.

The above lot of goods is by far the most extensive and valuable ever offered at Auction in the State, and will be sold without reserve and warranted fresh and

Catalogues of the goods will be ready for distribution; and the articles open for inspection three days previous to the sales.

Terms of purchase favorable and will be made known the time of sale.

Augusta, Nov. 18.

NOTICE.

A GENTS and all others indebted to the late firm of SHELDON & DICKMAN, for papers, printing, advertising or any thing else, are requested to make immediate payment to P. SHELDON; who is solely authorized, by agreement between the parties; to settle all the concerns of the late firm. As it is absolutely necessary to bring the concerns of the late firm.

thorized, by agreement between the parties; to settle all the concerns of the late firm. As it is absolutely necessary to bring the concerns of the late firm to an immediate close; the subscriber trusts a prompt compliance with this notice will be given.

It will be recollected that all debts accruing to the Christian Intelligencer establishment since Jan. 1, 1833, must be paid to Joseph D. Lond & Co.

The subscriber would also say to those debtors to whom he addressed a letter Aug. 9th, who have not yet paid—that his parience is exhausted and he can wait no longer—and to all others, he is constrained to say; "Pay what thou owest," quickly:

Nov. 9, 1833.

P. SHELDON.

Sheriff's Sale.

TAKEN and to be sold on Execution; at Public Auction, at the Hotel of Alvin T. Perkins, in Gardiner, on Monday the sixteenth day of December next, at nine o'clock in the forenoon, all the right in equity of redemption which WILLIAM LADD has in the following described lot of land under mortgage, situated in Hallowell, and bounded as follows: northerly hand contract the plant of Obed Mayor. by Academy street, easterly by land of Obed Mayo; southerly by land of the heirs of Ezekiel Goodale and westerly by a passage way.

E. MARSHALL, Dep. Sh'ff:
November 11th, 1833.

Maine Daily Journal.

LUTHER SEVERANCE will continue the publication of the Maine Daily Journal, during the ensuing session of the Legislature. The Journal when bound makes a very pretty volume, and is convenient for preservation and future reference as well as present reading, giving a full and tolerable accurate account of the legislative proceedings of the year, with other current matter, all for the small sum of ONE DOLLAR. It ought to be in the possession of every politician.

The publication of the Daily Journal, with the debates in both houses of the Legislature, involves considerable expense and much labor, which can only be remmerated by a handsome list of subscribers. To obtain these the publisher relies on the friendly influence of those who have been his readers heretofore, not only political friends, but all who wish for a faithful and imapartial report of legislative proceedings.

The Age-Daily.

THE subscribers propose to resume the publication of the DAILY AGE, during the next session of the

Legislature.
It will be printed as heretofore, on the half of a large sheet, in the usual form, at the low rate of one dollar or the section.

The session.

Any person procuring six subscribers, and remitting amount of their subscription, shall be entitled to a

the amount of their subscription, shan to copy of the paper.

Containing an early and correct account of the proceedings of the legislature, and impartial aketches of the more important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest and notices of passing events will aid in giving it the variety usually sought for in the columns of a company.

The publication is laborious and expensive, and care not be austained without a large number of subscribers. We rely upon the liberality and exertions of our friends, to render the burden as light as possible.

1. BERRY & CO.

From the Dublin University Magazine SUMMER RECOLLECTIONS. The theorem is sweet—the summer dream.
That haunts us in our winter hours;
The murmur'd music of a stream,
The voice of birds—the breath of flowers,
And the warm breeze that lightly heaves.
The waters, and the whisp'ving leaves. There is a dream, more sadly sweet,
When sommer years of youth return;
And bearts, that we no more may meet,
An fondly beat, as truly burn,
And eyes weep back to us awhile,
The sadness of their parting smile. It comes, like music heard at night,
Like dew upon the drooping flowers,
Like morn's first dawning to their sight
Who darkly dwell in rey bowers,
To him who long hath felt depart
The light of hope, the bloom of heart. Not yet—not yet, the summer I loom
Of my young heart had died away:
There is a twilight in the gloom,
A ling'ring smile—a farewell ray,
A hope of rapture kindling yet,
A hallo from the sun that's set!

From the Religious Inquirer EVENING HYMN. AIR- Safely through another week. Day is gone, and peaceful night.
Brings, oh Lord, our thoughts to the
Thee, from whose all scarching sight
Nothing hidden e'er can be.
Will thou Father condescend While we sing, an ear to lend ? Thou hast safely led us through, Sin and error's thorny way, And to our enraptured view, Open'd truth's unclouded day. O may all our actions prove How we prize thy faithful love. By that precious blood which sealed Our navor thy spirits thine,
May we as dear children yield
Homor to the 'living vine,'
Till we reach that blessed shore.
There to praise Thee evermore.

From Whittemore's Notes on the Parable THE PARABLE OF THE PHARISEE AND

PUBLICAN.

Luke xviii. 10—14. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are. self, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his bouse justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be

This passage is called by the evangelist a parable, although it partakes but little of the character of a parable, being rather a literal relation of the supposed conduct of the Pharisees and publicans. The object in stating it is explained in ver. 9. 'And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.' There is a remarkable consistency in the character of these men; for nothing could be more reasonably ex pected, than that those should despise others who had a vain conceit of their own goodness. Jesus designed to draw the real character of the Pharisees, to contrast them with as they regarded as sinners, and to shou that God approved the latter in preference to themselves.

'Two men went up into the temple to pray.' This is a supposed case—not a real one. The temple at Jerusalem was the place where prayers were offered. One of these men was a Pharisee, the other a pub The Pharisees were a very numerous and influential sect among the Jews .-They were the principal opposers of Jesus Christ, who rebuked them with great familiarity, and pointed out their vices in a fearless and faithful manner. Although they were supposed by the common people to possess great sanctity, they were grossly hypocritical, and vain, and they did the greater part of their religious acts to be seen This was their greatest fault .-They loved the praise of men, and affected a righteousness they did not possess, to obtain it. Many of them probably supposed themselves to be truly righteous, like those mentioned in verse 9, 'who trusted in them selves that they were righteous.' The publicans, as we have shown in another place, were those who collected the public taxes.-They were the objects of universal abhorrence among the Jews, and were supposed tions from the people. These were the characters of the two men who went up to the temple to pray. The Pharisee stood by himself, not stood and prayed by himself, as it is in the common version-Dr. Campbell renders the expression, 'the Pharisee standing by himself prayed thus.' This is in perfect agreement with the character of a Phar-isee. He was afraid of being polluted by the touch of the publican; and for this reason, the Jews performed their frequent washings when they came from the markets and other places of public resort. Mark vii. 4. They objected strongly to Jesus who eat and drank with the publicans and sinners, undoubtedly supposing that from a respect to his character, he ought to have declined their company. The sense we have put on the phrase here, is justified by verse 13, where we read that the publican stood afar off.

Let us observe the prayer of the Pharisee. which in fact, is not a prayer at all, but merely a declaration of his own goodness .-Instead of praying he boasted. In the first place he mentioned those sins of which he said he was not guilty, as follows: 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers.' Here the spirit of the Pharisee is fully displayed.— He could not think of the publican, without drawing a contrast between him, and himself. For in these words, 'extortioners, un-just,' he evidently alluded to the well known character of the publicans for extortion and injustice: and then he immediately adds 'or even as this publican.' Now whether the Pharisee was not guilty of these sins, must depend solely on his own testimony, as no one else hath ever assured us that they were not 'extortioners and unjust.' description of the Pharisees which Jesus gave, we should conclude they were guilty of the highest rapacity and injustice, since he distinctly charges them with devouring widow's houses, and binding heavy burdens and grievous to be borne and laying them on men's shoulders. This was their real character; but the Pharisee, in the parable, like all other Pharisees, while he could see the failings of others with the keenest vision, could not see his own. We will now listen to his positive description of himself, and see what virtues he has actually performed. Hark! 'I fast twice in the week, I give tithes of all that I possess.' His prayer, if such it may be called, is ended, and these were the virtues which he punctiliously performed. Did he say—Lord, I love my neighbor as myself—I do unto others as I would have them do unto me—I am kind to the distressed and unfortunate. No. the the distressed and unfortunate? No, the virtues of benevolence were not very pre-cious in his sight. Here was the difference between the religion of the Pharisees and the religion of Christ. Their religion was a mere round of rites and ceremonies. kind were not happier for it, it did not relieve the distressed; while the religion of Christ, was designed to promote peace on earth, and good will towards men.

The Pharisee unquestionably mentioned what he thought were his best acts; and what were they? Fasting twice in the week, and paying tithes. In these and othpunctilious; but they fasted to be seen of men, Matt. vi. 16, and paid tithes that they might omit the weightier matters of the law, justice, mercy and faith,' Matt. xxiii. 23.— Their days of fasting were the second and corresponding to our fifth of every week,

Monday and Thursday. Let us turn now to the publican. He did not boast, nor think himself better than other men. He 'would not lift up his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner.' What a contrast! a contrast which heightens the vanity and ostentation of the Pharisee. blican we see a pattern of true humil-Respectful to the feelings of the Pharsee, whom he knew would not permit his approach, he stood afar off. His is a real prayer. 'God be merciful to me a sinner.' As though he had said, God I stand in need of thy mercy. I pray for a sinner, that mercy may be granted him. I am a sinnnr, O God be merciful unto me. I pray for the forgivn as of my own offences.

These were the characters of the publican and Pharisee; and now it is an important question, which was justified in the sight of Men generally would have supposed the Pharisee to possess the most religion, who declared so solemnly before God, that he was not like other men, that he did not commit extortion nor injustice, but fasted twice in the week, and parted freely of his substance for the support of religion. Jesus who knew men's hearts, said of the publican, 'This man went down to his house ustified rather than the other.'

It is evident that Jesus in this parable, intended to present what men generally regarded as purest holiness on the one hand, and extreme wickedness on the other. Pharisees were regarded as the most holy people on earth and the publicans as the most wicked. The object of the parable before us was to show that the religion of the Pharisees was a mere observance of rites and ceremonies, which indeed obtained for them the praise of men, but not the praise of God, for they were destitute of the spirit of pure religion; while the publican, whom every body despised, sensible of his sins, and cry-ing for mercy, was justified rather than the ostentatious self-conceited Pharisee. The moral deduced from the parable is this: 'for one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.' Those who are proud, who in their own estimation are above others, who assume a rank in society to which their virtues do not entitle them, must be abased,—'pride goeth before destruction, and a haughty spirit before a fall.' But they who are truly humble, who are sensi-ble of their sins, who feel their utter de-pendence upon God, and cry unto him for nercy, shall be exalted. Pure undefiled religion is benevolence and humanity of heart, and uprightness of conduct. Those who possess this, even though they neglect what the world miscalls religion, will be justified in the sight of God. In the parable, the distinction is clearly made, between spurious and true worship; and the disposition ascribed to the publican is worthy of being imbibed by all mankind.

THE POST-MORTEM COGITATIONS OF THE LATE POPULAR MR. SMITH.

I died on the 1st of April, 1823; and if the reader will go to the parish-church of Smithton, ask the sexton for the key, and, having gained admission, if he will walk up the left-hand aisle, he will perceive my family pew, beneath which is my family vault. where my mortal remains are reposing; and against the wall, over the very spot where I used to sit every Sunday, he will see a very handsome white marble monument; a female figure is represented in an attitude of despair, weeping over an urn, and on that urn is the following inscription :-" Sacred

to the Memory ANTHONY SMITH, Esq., of Smithton Hall, who departed this life on the 1st of April, 1823. The integrity of his conduct and the amiability of his temper endeared him to a wide circle of friends he has left an inconsolable Widow. and by her this Monument is erected."

The gentle reader may now pretty well understand my position when alive; popularity had always been my aim, and my wealth and situation in society enabled me to attain what I so ardently desired. At county meetings—at the head of my own table—among the poor of the parish—I was decidedly popular, and the name of Smith was always breathed with a blessing or a commendation. My wife adored me; no wonder, therefore, that at my demise she erected a monument to my memory, and designated herself, in all the lasting durability of marble, my "inconsolable widow." I had a presentiment that I should not be long-lived, but this rather increased my thirst for popu larity; and, feeling the improbability of living very long in the sight of Mrs. and my many dear friends, I was the more anxious to live in their hearts. Nothing could exceed my amiability,—my life was one smile, my sayings were conciliatory, my doings benevolent, my questions endearing, my answers affirmative. I was determined that my will, unlike most wills, should be satisfactory to every body. I silently studied the wants and wishes of those around me, and endeavored to arrange my leavings so that each legatee should hereafter breathe my

name with a blessing, and talk of " that dear good fellow Smith," always at the same time having recourse to a pocket-handkerchief. I perpetually sat for my picture, and I gave my resemblance to all the dear friends who were hereafter to receive "the benefit of my

So far I have confined my narrative to the bumdrum probabilities of every-day life ;what I have now to relate may strike some of my readers as less probable, but, nevertheless, it is not one jot the less true. I was anxious not only to attain a degree of popularity which should survive my brief existence; I panted to witness that popularity; unseen, to see the tears that would be shed, unheard, to mingle with the mute mourners who would lament my death. Where is the advantage of being lamented if one cannot hear the lamentations? But how was this privilege to be attained? Alas! attained it was; but the means shall never be divulged to my readers. Never shall another Mr. Smith, self-satisfied and exulting in his popularity, be taught by me to see what I have seen, to feel what I have felt.

I have perused St. Leon; I therefore knew that perpetually-renovated youth had been sought and had been bought. I had read Frankenstein, and I had seen that wonders, equally astonishing and supernatural, had een attained by mortals. I wanted to watch my own weepers, nod at my own plumes, count my own mourning coaches, and read with my own eyes the laudatory paragraphs that announced my own demise in the co ty newspaper. I gained my point,-I did all this, and more than this; but I would not advise any universally-admired gentlemen and fondly-idolized husband to follow my examfondly-idolized husband to Ionow my comple. What devilish arts I used, what spells, what conjurations, never will I reveal; suffice it to say, that I attained the objects of my desires. Two peeps was I to have at those I left behind me, one exactly a month after my demise, the second on that day ten years !

And now for the result of peep the first. In some degree my thirst for posthumous popularity was certainly gratified, and I will begin with the pleasantest part of my own "post-mortem examination."

My own house (or rather the house that had been mine) looked doleful enough, no mirth, no music; the servants in deep mourning, and a hatchment over the door. My own wife (or rather my relict) was a perfect picture of misery and mourning, in the extreme of the fashion. She heaved the deepest sighs, she was trimmed with the deepest crape, and wore the deepest hems that ever were seen. The depth of her despondency was truly gratifying. Her cap was most conscientiously hideous and beneath its folds every hair upon her head lay hid. She was a moving mass of crape and bombasin. In her right hand was a pocket handkerchief, in her left a smelling-bottle, and in her eye a tear. She was closeted with a gentleman, but it was no rival-nothing to arouse one jealous pang in the bosom of a departed husband. It was, in fact, a marble masonic meeting. She was giving directions about my monument, and putting herself into the attitude of lamentation in which she wished to be represented (and is represented,) bending over my urn : she burst into a torrent of tears, and in scarce articulate accents called for her "sainted Anthony." When she came a little to herself, she grumbled somewhat at the extravagance of the estimate, knocking off here and there some little ornamental monumental decoration, bargaining about my inscription,

and cheapening my urn ! She was interrupted by the entrance of a milliner, who was ordered to prepare a black velvet cloak lined with ermine; and no expense was to be spared. Alas! thought I, the widow's "inky cloak" may well be warm, my black marble covering will be cold comfort to her. "Just to amuse you, ma'am," said the marchande des modes "do look at some things that are going home for Miss

Jones's wedding.',
The widow said nothing; and I thought it was with a vacant eye that she gazed apa-thetically at satin, blonde, and feathers as white as the driven snow. At length she cried, "I cannot cannot wear them !" and covering her face with her handkerchief, she wept more loudly than before. Happy late husband that I was-surely for me she wept! A housemaid was blubbering on the stairs, a should be, thought I: and when I heard that a temporary reduction in the establishment determined on, and that the weeping and sighing individuals had been just discharged, I felt the soothing conviction, that leaving their mistress tore open the wounds inflicted by the loss of their late master, and made them bleed afresh. My dog howled as I passed him, my horse ran wild in the paddock, and the clock in my own sitting-

wanting my hand to wind it up. Things evidently did not go on in the old routine without me, and this was soothing to my spirit. My own portrait was turned with its face to the wall : my widow having no longer the original to look at, could not endure gazing at the mute resemblance !-What, after all thought I, is the use of a por-When the original lives we have something better to look at; and when the original is gone, we cannot bear to look at Be that as it may, I did not the less appreciate my widow's sensibility.

room maintained a sad and stubborn silence

On the village green the idle boys played cricket: they mourned me not-but what of that? a boy will skip in the rear of his grand-The village butcher stood mother's funeral. disconsolately at the door of his shop, and said to the village baker, who was despondingly passing by, "Dull times, these, neighbour Bonebread! dull times. Ah! we miss the good squire, and the feastings at the hall."

On a dead wall I read, "Smith forever." 'Forever," thought I, "is a long time to talk about." Close to it, I saw, "Mitts forever," written in letters equally large, and much more fresh. He was my parliamentary successor, and his politics were the same as my own. This was cheering; my constituents had not deserted my principles—more than that I could not expect. The "SMITH," who, they said, was to be their representative FOREVER," was now just as dead as the

wall upon which the name was chalked!

Again I retired to my resting-place under the family pew in the church of Smithton, quite satisfied that, at the expiration of ten years, I should take my second peep at equally gratifying, though rather softened evidences of my popularity.

TEN YEARS.—What a brief period to look

TEN YEARS.—What a brief period to look back upon! What an age in perspective!

How little do we dread that which is certain portrait of John Mitts, Esq.; mine was now placed to be fall us for ten years seem to fly! What changes, too, will ten years bring to all ! You school-boy of ten, with his toys and his noise, will be the lover of twenty! The man now in the prime of life, will, in ten years, see Time's snow mingling with his dark and glossy curls ! And they who now are old—the kind, the cheerful, looking, as we say, so much younger than they really are
—what will ten years bring to them?

The ten years of my sepulchral slumber passed away, and the day arrived for my second and last peep at my disconsolate widow and wide circle of affectionate

The monument already mentioned open ed "its ponderous and marble jaws," for the last time, and invisibly I glided to the gates of my old domain. The old Doric lodge had been pulled down, and a Gothic one, all thatched and rough poles, little windows and creepers, (a sort of cottage gone mad,) had been erected in its stead, I entered, and could not find my way to my own house;— the road had been turned, old trees had been felled, and new plantations made; ponds had been filled up, and lakes had been dug; my own little "Temple to Friendship" was not to be found, but a temple dedicated to the blind God had been erected in a conspicuous situation. "Ah!" thought I, "her is a buried love, but not the less dear. To me-to her dear departed-to her ' sainted Anthony,'-this temple has been dedica-So entirely was the park changed that I

did not arrive at the mansion until the hour There was a bustle at the hall door, servants were assembled in gay liveries, carriages were driving up and setting down, and lights gleamed from the interior. A dinner party!—no harm in that; on the contrary, I deemed it fortunate. Doubtless my widow, still in the sober grey of ameliorated mourning, had summoned round her the best and the dearest of my friends; and though their griefs were naturally somewhat mellowed by time, they remembered me in their calm but cheerful circle, and fondly breathed my name! Unseen I passed into the dining-room—all that I beheld was new to me-the house had been new built on a grander scale-and the furniture was magnificent! I cast my eyes round the table. where the guests were now assembled. Oh what bliss was mine ! At the head sat my widowed wife, all smiles, all loveliness, all pink, silk and flowers—not so young as when I last beheld her, but very handsome and considerably fatter. At the foot (oh. what a touching compliment to me!) sat one of my oldest, dearest, best of friends, Mr. Mitts, the son of a baronet who resided in my neighborhood; his father too was there, with his antiquated lady, and the whole cir cle was formed of persons whom, living, I had known and loved. My friend at the bottom of the table did the honors well, (though he omitted to do what I thought he ought to have done,-drink to my memory) and the only thing that occurred to startle me before the removal of dinner, was my widow's cal-ling him "my dear." But there was something gratifying even in that, for it must have been of me she was thinking; it was a slip of the tongue, that plainly showed the fond yearning of the widowed heart.

When the dessert had been arranged on the table, she called to one of the servants, saying "John, tell Muggings to bring the children." What could she mean? was Muggings? and what children did she wish to be brought? I never had any chil-Presently the door flew open, and in ran eight noisy, healthy, beautiful brats. The younger ones congregated round the hostess; but the two eldest, both fine boys, ran to Mr. Mitts, at the bottom of the table, and each took possession of a knee. both strongly resembled Mitts; and what was my astonishment when he exclaimed, addressing my widow, "Mary, my love, may give them some orange?"

What could be meant by "Mary, my love!"-a singular mode of addressing a de ceased friend's relict! But the mystery was soon explained. Sir Marmaduke Mitts filled his glass, and after insisting that all the company should follow his example, he said to his son, "This is your birthday, Jack; here's your health, my boy, and may you and Mahappy together friends, the health of Mr. and Mrs. Mitts." So then, after all, I had come out on an exceeding cold day to see my widow doing

the honors as Mrs. Mitts !" "When is your birthday?" said Sir Mar maduke to his daughter-in-law.

"In June," she replied, "but I have not been in the habit of keeping birthdays till lately: poor Mr. Smith could not bear them to be kept," "What's that about poor Smith?" said

the successor to my house, my wife, and my other appurtenances. "Do you say Smith could not bear birthdays? Very silly of him, then; but poor Smith had his oddities."
"Oh!" said my widow, and Mr. Mills'
wife, "We cannot always command perfection ; poor dear Mr. Smith meant well, but every man cannot be a Mitts. She smiled, and nodded down the table; Mr. Mitts looked, as well he might, particularly pleased;

and then the ladies left the room.
"Talking of Smith," said Sir Marmaduke, what wretched taste he had, poor man !-This place was quite thrown away upon him; he had no idea of its capabilities."

"No," replied a gentleman to whom I had bequeathed a legacy—"with the best inten-tions in the world, Smith, was really a very odd man." "His house," added another, who used to

dine with me three times a week, "was never thoroughly agreeable;—it was not his fault, poor fellow!"

"No, no," said a very old friend of mine,

at the same time taking snuff from a gold box which had been my gift, "he did every thing for the best; but, between ourselves, Smith was a bore."

"It is well," said Mr. Mitts, "that talk-ing of him has not the effect which is attributed to talking of another invisible personage! Let him rest in peace; for if it were possible that he could be reanimated, his reappearance here to claim his goods and chattles, and above all, his wife, would be attended with rather awkward consequences.'

So much for my posthumous curiosity !-Vain mortal that I was, to suppose that after a dreamless sleep of ten long years, I could return to the land of the living, and find the place and the hearts that I once filled, still unoccupied! In the very handsome

the sportive children had recently discovered it, and with their mimic swords had inno. it, and with their mimic swords had inno-cently poked out the eyes of what they were pleased to denominate, "the dirty picture of the ugly man." My presumption has been properly rewarded: let no one who is called to his last account, wish, like me, to he permitted to revisit the earth. If such a visit were granted, and like me he returns visit were granted, and like me he returned invisibly, all that he would see and hear wound his spirit : but were he permitted to reappear visible, in propria persona, mortifying, indeed would be his well

It is not my intention to bequeath to my reader a lecture, or a sermon, ere I return to my family vault: yet "THE POST-MORTEM CO. GITATIONS OF THE LATE POPULAR ME. SMITH" are not without A MORAL.

SCHOOL.

THE subscriber would inform the citizens of Gardiner that he has opened a School for the instruction of children and youth of both sexes, in the school room recently occupied by Mr. Thatcher, where is proposes to instruct in the various branches of English education, and also in the ancient and modern language. Those who favor him with their putronage may rely on his constant exertions to render the situation of partials agreeable and prafitable.

Common English studies \$5. Per Higher English branches and languages, \$6.5 quarter, 1. PALMER.

Gardiner, Oct. 23, 1833.

N. B. As Mr. P. has limited the number that can be admitted, those who wish to avail themselves of the School will find it for their interest to make immediate application. All books used in the school will be firnished for those who wish for them, at the lowest price.

HENRY ROOTH. Opposite the Gardiner Hotel.

Opposite the Gardiner Hotel.

HAS just received, on consignment, a good argon.
ment of DRY GOODS, consisting in part of blue, black and clive BROADCLOTHS-CASSIMERES-SATINETTS. Petershams and Lionskins; Plaids, Sheetings, Shirtings, Glazed and unbleached Cambrics. A good assortment Calicocs, &c.
Also, A prime lot Family & ROCERIES constant.
y on hand, and a very extensive associated. ly on hand, and a very extensive assortment of HARD WARE and CUTLERY, CROCKERY and

Furniture. H. ROOTH is constantly supplied with every article f Furniture, both useful and ornamental, usually found a establishments of a similar kind.

Match Pembroke and other dising Tables.

Card and work Toilet tables with and without Mahogany and

"Toilet tables with and without shanogany and Silk bags.

Secretaries—Mahogany writing Desks, with and without drawers—Dressing Bureaus—Common do. various patterns—Cradles—centre Tables——a splendid assortment Chairs—spring seat Rocking do.—Sofar and a large assortment of Looking Glasses.

[G-All the above named Goods will be sold exceedingly low for Cash.

P.VEW FALLE GOODS.

ROBERT WILLIAMSON, TAILOR,

GRATEFUL for past favors and desirous of a continuance of the patronage of his customer, begleave to inform them that he has received from Boston, his Stock of FALL GOODS, selected by himself, and can offer them as CHEAP as any that can be produced, of the same quality. His Stock consists of BLACK, BLUE, BROWN, OLIVE, INVISI-BLE GREEN, MULBURY & MIX'D

BROADCLOTHS CASSIMERES:

Real Goat's Hair CAMLETS; Imitation do.; Friz CLOTHS; BOCKINGS; SURGE; GERMAN LION SKIN; DUFFEL; KERSEYS & PETERS-HAMS .- ALSO-A Large and Beautiful Assort-

Vestings, which are VALENCIES, SILKS, & FIGUR-

He has also a quantity of FROGS, BRAIDS, & FURS for Collars, Cloak TASSELS &c. &c. 30-The business is carried on at his old stand pearly opposite C. Sagers Hotel, No, 2 Central Kow. Gardiner, Sept. 20th 1833.

Fall and Winter Fashions.

SAMUEL CROWELL, continues to carry on the tailoring business at his old stand, opposite McLellan's Hotel; where will orders, relative to his business, will be promptly attended to.

He has just received, VESTINGS and TRIMMINGS of all kinds; also NECK STOCKS of various qualities.

A the best workmen are constantly employed and personal attention given to all work in his shop, he hopes to retain that patronage which has been so liberally extended to him.

liberally extended to him Gardiner, Oct. 21, 1838. Almanacs for 1834.

JUST received and for sale by WM. PALMER, the MAINE FARMER'S ALMANAC, for 1834. Prospectus of the third Volume of

The Southern Pioneer

AND GOSPEL VISITOR.

Rev. O. A. Skinner, Rev. S. P. Skinner, and Rev. L. F. E. W. Andrews, Editors.

In issuing proposals for the third volume of the Proneer, the proprietors deem it only necessary to say, that it will, as heretofore, be devoted to the great doctrine of Universal-Salvation, to the exposition of Scripture, and to the promotion of practical godliners. The support hitherto extended to it, has been hardly sufficient so cover the cost: but having received a pleds support hitherto extended to it, has been hardly sufficient so cover the cost; but having received a pledge from a great number of their agents and friends, that a vigorous effort shall be made to extend its circulation, they have been induced to continue it at least another year. Few are aware of the difficulties attending the publication of a paper in a place where our cause is new; and were it sot for the support which the proprietors have received from other States, they could adhave continued the Pioneer till the present time. Affi are unanimons in saying, that its continuance is absolutely essential to the continued prosperity of truth in the Southern States. Do we ask too much then, when we earnestly solicit the aid of our brethren, in the different States of the Union?

No pains shall be spared to render the Pioneer erety

No pains shall be spared to render the Pioneer every way worthy of public patronage. The services of three of our most talented and experienced writers have been

of our most talented and experienced writers have see engaged, in addition to the correspondents of the post year. The proprietors hope, therefore, to make it equal to any paper published in the order.

What will add much to the interest of the presst volume is a controversy, which will commence with the first number, between one of the editors, and a limitarian Preacher of Baltimore. This will render the Pioneer of special interest to incuriers, and also to the first number, between one of the editors, and a limitarian Preacher of Baltimore. This will render the Pioneer of special interest to inquirers; and also to people who do not receive the ductrine of University Salvation. Rules will be drawn up for the government of both parties, so that the controversy will be conducted with order. Let those then, who wish to read a fair discussion on the point between Limitarians and Universalists, come forward and patronize the Pioneer is Conditions—The Pioneer is published every other Saturday, in a quarto form, on handsome paper, and sent to companies at the very low rate of \$5 for 6 copies, and at the same rate for large number of copies. Single subscribers \$1 a year, in advance, or 1 25 at the end of the year. No paper discontinued until all arearages are paid. All letters must be addressed to 0.

A. Skinner, Baltimore, Md.

Rev. S. Streeter, Boston, Mass, general Agent for the Eastern States, and Rev. L. F. W. Andrews, Asgusta, Geo. for the Southern.

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